

THE PACIFIC

VOL. LVII.

BERKELEY AND SAN FRANCISCO, MAY 2, 1907.

No. 18

Pac Theo Sem
Reading Room

THE CRADLE CROSS.

"What shall I ask for Thee, my child?"
Said Mary Mother, stooping down
Above the babe all undefiled.
"O let Him wear a kingly crown."

From wise men's gifts she wrought the crown,
The robe inwove with many a gem;
Beside the babe she laid them down.
He wept, and would have none of them.

"What shall I get for Thee, my child?"
Unto the door she slowly went,
And wove a crown of thorn-boughs wild;
He took it up, and was content.

Upon the floor she gathered wood,
And made a little cross for Him;
The child smiled, for He understood,
And Mary watched with eyes grown dim.

"Since these He doth prefer to gold,"
She sadly said, "Let it be so;
He sees what I cannot behold,
He knows what I can never know."

That night the eyes of Mary saw
A cross of stars set in the sky,
Which after it the heavens did draw,
And this to her was God's reply.

—W. J. Dawson.

THE PACIFIC

Established 1851

Entered temporarily at Berkeley as second-class matter

Representative of the Congregational Churches of the
Pacific Coast. Subscription price \$2 per year.

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"UP IN THE HIGH CHURCH STEEPLE."

A paper by the Rev. William Rader, at the Monday meeting of the Congregational ministers of San Francisco and vicinity, on Tolstoi and his religious ideas and practices, brought out some very suggestive and significant remarks. Mr. Rader spoke of Tolstoi as a prophet to our civilization, showing its inconsistencies and vices. He stated that he is the only man of special note who is living according to the golden rule, and it was shown that Tolstoi holds that the present day church and modern civilization are incompatible with the teachings of Christ.

The remark which most impressed the present writer, in the discussion which followed, was that of the Rev. C. R. Brown of the First Congregational Church of Oakland. It was in effect that he had for some time been wondering whether he could conscientiously go on preaching in the conventional way—to a church that paid a high salary while there was all about a great unshepherded class of people that the churches under the existing system of religious work were not reaching and seemingly cannot reach. It was even a question in his mind whether he could not better advance the kingdom of Christ upon the earth by working as a workingman, among workingmen, for a living, and then without remuneration preach to the masses the message of the abundant eternal life.

Mr. Brown's remark brought to mind at once some things which we had been reading a few days before in the new book by the Rev. Dr. W. J. Dawson, "The Empire of Love," which is reviewed in our columns this week.

Dr. Dawson tells of the struggle through which he went before he broke away from his church of well-to-do and fashionable people in the great city of London. He says that as he turned to the lives of some of the saints of the past and the present something thrilled within him, some living responsive fiber, so that he knew that he was not wholly alien to them; and as he longed for their experiences, there came the still small voice: "Live the life; there is no other way."

For a long time he looked out on people of his own time who moved everywhere in the incessant processions of a tireless love, but was only a spectator and sympathizer, never a comrade. He questioned whether such work was required of him. "It needed special gifts for such a work, and I had not

these gifts. Besides, had I not my own work? Was it not as important to educate persons of some culture and social position in a knowledge of Christian truth as to redeem lost people from the hell of their misdoing? Certainly it was easier and pleasanter. I found in it that most subtle of all gratifications, the sense of ability efficiently applied, and winning praise by its exertion. There was no one who wished me to live in any other way than that in which I lived. Those to whom I ministered were satisfied with me, and had I told them that I wished to do the sort of things that Salvation Army people did among the slums, they would have been shocked, and would certainly have dissuaded me. Why should I do what no one expected me to do. Why could I not be content to fulfill the common standard approved by the average conception of Christianity?"

And so questioning and reasoning Dr. Dawson went on for a time in the conventional ways—preaching to a people week by week who lived no differently after he had preached to them than they lived before. He writes as follows concerning the people to whom he preached: "Those to whom I preached lived after all very much as other people lived. I did not find them more magnanimous than the ordinary men and women of the world, nor less liable to take offense, to utter harsh words, to indulge in resentments, and to retaliate on those who injured them. I did not find that they loved humanity any better than their fellows; like all mankind they loved those who loved them, and had domestic virtues and affections. It was impossible to say that Christianity had produced in them any type of character wholly and radically different from that which might be found in multitudes of men and women who made no pretense of Christian sentiment. Christianity had no doubt, imposed upon them many valuable restraints, so that without it they might have been worse men and women, but that was a merely negative result. Where was the spectacle of a character composed of new qualities, a life wholly governed by novel impulses and principles? I could not find such a life; nor ought I to have been surprised! for I could not find it in myself. I also lived much as other people lived, except that I had a higher theory of conduct."

A remarkable confession, this! But who will presume to say that it does not apply pretty well to many a church and to many a preacher? We are not surprised accordingly that men's consciences are troubling them, and that here and there some are asking whether they can much longer go on in the conventional ways. In the days when the feet of the human and divine One were treading the hills and valleys of Palestine, viewing the multitudes as he went here and there over the land, we read that he had compassion on them. He saw them as sheep having no shepherd. Such are the great masses of the people today; they are as sheep having no shepherd. The church is not reaching and winning them as it ought. We are profoundly of the conviction that great changes are demanded in the methods of religious work.

Suppose that such a preacher as the one who occupies the pulpit of the First Congregational Church of Oakland should break away from conventional ways, go out into the world as a workingman for a livelihood, and in connection carry the gospel Sunday after Sunday to the great unshepherded multitude,

what then? Would it avail much? We are not prepared to speak for or against. Each man must for himself work his struggle through to the end. Of this we are convinced: If Jesus of Nazareth were to come to earth again on a mission among men he would not take his stand in the pulpits in which many preachers are standing today and work along the line of their methods.

"The Parish Priest, of austerity,
Climbed up in the high church steeple
To be nearer God,
So that he might hand His word down to the people.

And in sermon script he daily wrote
What he thought was sent from heaven;
And he dropped it down
On the people's heads two times one day in seven.

In his age God said, 'Come down and die.'
And he cried out from the steeple:
'Where art thou, Lord?'
And the Lord replied: 'Down here among My people.'

Churches and preachers, with now and then an exception, are not down among the people as they must needs be if they are to do the work which God calls them to do. How they are to get down so long as the present system of religious work goes on, making it a constant struggle for so large a number of churches merely to keep up the breath of life, we are unable to see. When religious work is carried on somewhat as educational work is carried on (we have in mind our public school system, without its compulsory features) better things may be expected. But so long as it is every denomination for itself, and so many denominations, no great improvement can be expected. No city or town on our continent could educate its young people if it carried on its educational work as religious work is carried on. We need churches planted as school houses are planted; and with these, as common centers religious work conducted on such a system as would bring the word of life to every individual in such a manner as to enable it to lay hold of him and mold his character. This, in our opinion, is the voice of the age, and the voice and call of God. We believe that if the church could and would get away from its wasteful methods and in a thoroughly systematic manner move out under the banner of Christ, it would in a short time find this old sin-cursed world climbing with mighty acceleration up toward God. Christianity would take such possession of the hearts and lives of the people that the serious problems which now threaten our civilization would be pushed far along toward solution. The Kingdom would be seen coming down swiftly out of heaven upon the earth, and men everywhere would be exclaiming, This is indeed God's world!

It is not claimed herein that religious work on such a systematic coöperant plan would Christianize every individual; that would be absurd. But it would win and save hundreds and perhaps thousands where now only a half dozen or a dozen are won, and would advance grandly the Kingdom upon the earth.

The present writer read several months ago under the caption of "A Call" the following fragment of a poem which was published first in an eastern college paper; and the words have been sounding in his ears from time to time ever since:

"Come, Tom! Come, Reuben! higher see
Than this or next world's pelf:
Oh, who will walk a mile with me
To banish dreams of self?

Come, Frank! Come, Will! the jubilee
Of ages sounds its call!
Oh, who will walk a mile with me
To give himself for all?

The mother sings sweet lullaby;
Her love would banish moan.
Oh, who will walk a mile with me
To bring to man his own?

Man's triumph-era calls, and we
Should hasten it with song.
Oh, who will walk a mile with me
To clear the earth of wrong?
Of war and woe and wrong!"

We believe that the church is on trial today as it never before has been on trial. Just what particular thing any professing Christian ought to do to make the church more influential for good, it is not for us or any one else to say. But the great and pressing need is for heroic unselfishness. Both the church and the world need men who

"In spite of the stare of the wise and the world's derision,
Dare travel the star-blazed road, dare follow the vision."

And the great lesson that the church should seek constantly to teach, both by precept and example, is that

"No house can stand, no kingdom can endure,
Built on the crumbling rock of self-desire;
Nothing is living stone, nothing is sure,
That is not whitened in the social fire."

And this is the witness of the centuries.

"Voices are crying from the dust of Tyre,
From Baalbec and the stones of Babylon—
'We raised our pillars upon self-desire,
And perished from the large gaze of the sun.'"

It is beyond intelligent question that life goes on largely today on the plane of self-desire—self-interest, selfishness. This is true in the industrial world, and just as much with the workingman as with the capitalist. This is true, in industrial affairs, both within the church and without. And when we turn from industrial matters, and view the church not in the relation which its constituent members sustain to the business of the world, but in its distinctive internal affairs, it is a serious question with an increasing number of people whether it is to any great extent living and working in accordance with the principles and teachings of Jesus. It is to be hoped that there will be more troubled consciences—among both ministers and laymen, and that in deep earnestness and prayerfulness widely it will be asked, "Lord, what wilt thou have me to do?"

"And oh for a man to arise in me
That the man I am may cease to be!"

BOOK REVIEWS.

"The Empire of Love." By W. J. Dawson. This volume by Dr. Dawson shows that there is really but one great empire in the universe—and that is the empire of Love. No one can read the pages of this book without receiving a great impulse toward loving men after the fashion in which Jesus of Nazareth loved them. "Thus to love our fellow men is a difficult business, there is none harder," says Dr. Dawson. "It is so difficult that only a few in any age succeed on so conspicuous a scale as to attract prolonged attention. Yet the secret of success is not obscure; it lies in that temper of compassion which is the most beautiful of all features in the character of Jesus." This book sets forth the fact that there came a time in Dr. Dawson's life—in his ministerial life—when he realized that he did not love men as men, humanity as humanity, as Jesus did." He says that he loved individuals and classes of men who could understand his thoughts, recognize his qualities, and repay affection with affection; but he failed when it came to love for people who had no beauty that men should desire them, nor any grace of mind or person, nor any quality that kindled interest. Dr. Dawson shows in his book how he came to have love for such a person. He says: "The method by which we may love him is quite simple: it is to approach him not with judgment but compassion, to put ourselves in his place, to see his life from his point of view instead of our own. What is his ignorance after all but lack of opportunity? What are his bad manners but the penalty of a narrow life? What are these habits of his which so offend me but things inevitable in that condition of servitude which he occupies—a servitude, let me recollect, which ministers to my ease and comfort. * * * For every comfort that I have, some one has sweated. My fire is lit not only with coal from the mine, but with miner's flesh and blood; my food has come through roaring seas in which men perished by hurricane and shipwreck; the very books from which I draw my culture are the products not alone of the scholar and the thinker, but of rude unlettered men in forest and at forge who helped to make them by their toil." This volume touches in so admirable a manner that kind of living to which the thought of the present age seems to be impelling that we contemplate giving from it soon some lengthier quotations than the limits of this article will allow. [F. H. Revell Co., New York, \$1.00 net.]

"Persecution in the Early Church." By Herbert B. Workman. The subject is treated in its legal, historical, ecclesiastical and experiential aspects, and a book of high value to all students of history is the result. Special attention has been given to those aspects of the inner life of the church which led to persecution. The table of contents will show the scope of the book: The Master and his Disciples, Caesar or Christ, The Causes of Hatred, The Great Persecutions, The Experiences of the Persecuted. We quote from the chapter on Caesar or Christ: "The Christians were not persecuted because of their creed, but because of their universal claims. For monotheism viewed merely as a philosophy, the Romans had some sympathy. But a monotheism which refused to allow place for others must be brushed aside as a political nuisance or 'atheistic' monster. This universality of claims, this aggressiveness of temper, this con-

sciousness from the first of world-wide dominion—in a word, all that in later days was summed up in the title of Catholic—was the inevitable cause of Roman persecution." In its origin persecution is ascribed to the Jews. "It was really an attempt of the hierarchy to crush out the new sect. But within a few years persecution ceased to be Jewish, and became imperial." Persecution is shown to have been no mere incident in the life of the church which might possibly have been avoided. It was "the necessary antagonism of certain fundamental principles and policies in the Empire of Caesar and the Kingdom of Christ." The author closes his work with the following timely words: "We need once more to catch the martyr-spirit, a belief in the absoluteness of the Christian faith translated into facts which shall make the church a 'peculiar people' whose strength does not lie in any blending of light and darkness, but in her renunciation of and aloofness from 'the world.' The resolute renunciation of the world, of which the martyrs were the crown and symbol did more than anything else to make the church strong to conquer the world. The martyrs were witnesses to the truth that only by renouncing the world can we really do anything for it. Critics of different schools have found fault with primitive Christianity for being too unworldly and ascetic, and have pointed to the more excellent means of modern times. But twentieth century ideals of renunciation would never have effected the gigantic revolution which sapped and dissolved gigantic polytheisms and overthrew the Roman empire itself." The book is one that can be commended. Notwithstanding all that had been written previously on the general subject, this volume found a place that needed filling and filled it. It is not surprising that the first edition was soon exhausted and a second issued in a short time. [Jennings & Graham, Cincinnati; also Barker Block, Berkeley, Cal., \$1.50 net.]

"The Practice of Prayer." By G. Campbell Morgan. Dr. Morgan has done good service in putting forth this volume on "The Practice of Prayer." It is pointed out that the first disciples did not say to Jesus, "Teach us how to pray," but "Teach us to pray." "A great many people know how to pray, but they do not pray," says Dr. Morgan. The book is accordingly sent forth with the hope that it may lead more to the practice of prayer. As Dr. Morgan surveys the Christian church he finds side by side with a great enrichment in many respects a widespread impoverishment. He believes that the church's appreciation of Christ is keener and more specious today than it ever before was. In practical equipment for service, in men, in money, in methods, he believes the church to be far in advance of preceding ages. Nevertheless he says: "Yet in all these things there is a sense of lack and poverty. While the sense of the greatness of Christ is larger, the ability to bring men into loving, saving touch with him sometimes seems less. The men at his disposal are many, but the church lacks energy to send them forth. Money is more freely given than ever, and yet the greater part of the possession of the saints is still retained for their own use. The methods are multiplied, and yet one cannot help the conviction that many of our organizations are fungus growth, sapping the church's life and contributing nothing to her fruitfulness. We are profoundly conscious of lack. Everywhere there

is a double sense, that of power and of paralysis. We have heard the sound of the gong in the mulberry trees, but the wind of God seems to tarry. We saw the flaming of the bush among the Welsh mountains a little while ago, but we have not seen it in England. All about us are indifferent masses. We still mourn the dearth of conversions, and are painfully conscious of the languishing missionary spirit." When Dr. Morgan asks where lies the fault, where is the lack? he answers that that is a larger question than it is the purpose of his book to discuss. Nevertheless he remarks that it may be broadly stated that the supreme need of the church is the realization experimentally of her relationship to God by the Holy Spirit. "In the interaction of life and prayer will be found the secret of power, and the realization of fellowship with God will never be more than a theory save as prayer becomes a practice." He expresses himself as being very anxious to write nothing censorious or that fails in recognition of all the best things. He believes that there is a great deal of prayer on the highest plane, that God has his intercessors everywhere: "They are to be found often in unexpected places, in men and women who have learned the secret, and who by familiar intercourse with God are channels of blessing to men; but the majority of us are not praying. While I thank God for the prayers that are being offered I feel that it is of the utmost importance that the whole church should know the secret of prevailing prayer, not only as a theory, but in practice." Accordingly Dr. Morgan writes on: *The Possibility of Prayer, The Platform of Prayer, The Plane of Prayer and The Practice of Prayer*. Under "The Plane of Prayer" are considered "The Purpose of God" and "The Pilgrimage of Man,"—having to do with the needs of man in the days of his sojourn in this world. In this connection Dr. Morgan says: "In the economy of Jesus Christ prayer never loses sight of the infinite relationships and the infinite values. Herein is the test for our prayers. The moment prayer becomes request for something purely for self which may be spent upon personal lusts—or if you will have a milder word, upon personal desires—then prayer is outside the will of God." Dr. Morgan says that he cannot pray, as he once did, about the weather. "Who am I that I should ask that any given day in the calendar should be fine? A Christian woman once told him, he says, why she had ceased praying concerning the weather, or at least for fine days for herself or friends. "For many years at family worship she had been in the habit of asking for a fine day for the Sunday-school outing. When her boy was about ten years of age he came to her one one such morning and said, 'Mother, I don't think you ought to ask God for a fine day. Perhaps it would be a great deal better for the farmers to have it wet, and why should it be fine just for our outing?' She replied that of course her petition was that if it should be God's will it might be fine. The boy then said, 'Why don't you ask God to help you to choose one of his fine days?' And, remarks, Campbell Morgan. "To me that is the whole philosophy of praying. It is not an arrangement by which we obtain things which we personally desire. It is rather the provision through which we seek to be brought into conformity with the will of God, and to obtain only the light which enables us to walk therein. Not that it is wrong to ask definitely, but it is always well to carefully weigh our petitions as to whether

or not they really recognize his sovereignty and wisdom. Charles Kingsley refused on one occasion to use the archbishop's prayer for the cessation of rain. He recognized that the downpour was sorely needed for sanitary conditions." [F. H. Revell Co., New York, 75 cents net.]

A HISTORY OF NEW ENGLAND THEOLOGY.*

We know of no one better qualified to write a history of New England theology than the Rev. Dr. Frank Hugh Foster, formerly professor of Church History in Oberlin Theological Seminary; later, professor of Systematic Theology in Pacific Seminary; now in the pastorate at Olivet Michigan, the seat of Olivet College.

Dr. Foster has done the work in a highly commendable manner, the book showing throughout the research and study of the scholar.

In the preface of the book we find the following significant statement:

"Descendant of Puritan and Pilgrim as I am, born and baptized in one of our most ancient Massachusetts churches, trained at our oldest university, and taught my profession at the center of intensest interest in the New England theology, it would be strange if I had not begun this history with a feeling of the warmest appreciation of our New England Fathers and a conviction that they had originated a school destined, under whatever changes to the exercise of a long-extended influence. These sentiments are reflected upon the earlier pages of the book in many a phrase which I have left standing. With the progress of the work my point of view and my feeling have changed together. The final historical review of the whole period has made me a critic of its work, and led me to the perception of a fact that was long hidden from me—that it was not without reason that a strong reaction set in against this theology about the year 1880. I find myself no longer reckonable to its adherents. But all the more does it seem to me important to learn from this great movement the lessons it has to teach the present time and all the future, to appropriate its good and to avoid its evil. And, certainly, no American theological scholar can claim to understand the course of religious thought among us, who has not made himself familiar with this greatest indigenous school of American theology."

After thus declaring his changed attitude Dr. Foster proceeds to set forth on more than 500 pages the features of the New England Theology. We shall not mar his work by any attempt to outline it. In order to appreciate and to be benefitted by his labors the historical student must turn for himself the pages of the book.

There should be histories of theology as well as other histories, and Dr. Foster has done a work in preparing and presenting this history which merits the praise and thanks of Christian people widely.

As we turn the pages of his book the theological systems of those great thinkers—Edwards, Bellamy, Hopkins, Emmons, Taylor, Bushnell, Woods, Pond, Smith, Finney, Dwight, Harris, Fairchild, Park, and others—stand out vividly.

Among the chapters which we have read with special interest are those on: *The Unitarian Contro-*

*"A Genetic History of New England Theology." By Frank Hugh Foster, D.D.. The University of Chicago Press; \$2.00 net; \$2.19 postpaid.

versy, the Universalist controversy, and The New School in Presbyterianism.

We quote now from the concluding chapter:

"We have now traced the rise, course, and culmination of New England theology as a distinct school of thought. But nothing is more remarkable about it than its collapse. At the beginning of the year 1880 it was in control of all of the theological seminaries of the Congregational denomination, with possibly a single exception, and of some of the Presbyterian. At Andover the chair of theology was occupied by Park, at Yale by Harris, at Oberlin by Fairchild, at Chicago by Boardman. Fifteen years later these teachers had all been replaced, and in no case by a man who could be considered as belonging to the New England school. It had endured more than 150 years; it had become dominant in a great ecclesiastical denomination; it had founded every Congregational seminary; and, as it were, in a night, it perished from off the face of the earth. For this remarkable and almost unprecedented phenomenon there must be some instructive explanation."

Dr. Foster proceeds in this connection to say: "There were three things in particular which it was a pressing necessity that New England theology should do:

"1. Abandon the Calvinistic conception and use of the sovereignty of God in favor of a new recognition of the facts of human nature.

"2. Readjust itself to an evolutionary view of revelation and of human history.

"3. Introduce the new idea of a living, and not an abstract, God into its Christology.

"As a practical fact, the leaders of this theology were unable to do these things. When their successors came into our theological chairs, they found they could not do their manifest professional duty and make use of their predecessors' labors. It was necessary to begin again. Just as the old exegesis was antiquated by a new point of view of all theological themes, the old theology was also antiquated. So far as the theology built upon the old at all, it was involved in vagueness and confusion. Even such leaders as Samuel Harris, who were themselves substantially upon the New England basis, felt compelled to build their identical theology upon other foundations and with other instruments. The pupils of Harris took the new foundations, and newer still, and built something which was also new. And thus New England theology perished from the earth. Perished, at any rate, for a time. The questions of the present hour are still more fundamental than those with which New England theology or its immediate successors have had to concern themselves. A ringing call is sounding through the air (For example, in George B. Foster's 'Finality of the Christian Religion') to face the true issue, the reality of God's supernatural interference in the history of man versus the universal reign of unmodified law. The question is not whether the old evangelical scheme needs some adjustments to adapt it to our present knowledge, but whether its most fundamental conception, the very idea of the gospel, is true. A religion founded upon God's self-revelation of himself, or a pure rationalism by which truth in religion is attained as it is in physics, or any other realm of knowledge—these are the antitheses. Before this all the half-way compromises of the present day must be given up. Men must take sides. They must be for the gospel or against it. Evasions as to

the reality of the evangelical miracles must be abandoned. Criticism which renders every individual lineament of the portrait of Christ uncertain must put an end to its indefiniteness and either give us a Christ, or, confessing that it knows nothing reliable about him, must attempt the formulation of a theology which has no Christ except as it has a Socrates and a Confucius, if it can.

"What the future may hold, no eye of man can discern. But if this great contest be decided in favor of the evangelical theology, then the fundamental distinctions by which the New England Fathers sought to define the holiness of God and bring the virtue of man into harmony and likeness with it, their emphasis upon the work of Christ, their better conception of the freedom and activity of man, will no doubt receive renewed attention. If the interval shall have sufficed to break certain illusions which they cherished, it will not have occurred in vain. The future evangelical theology even of New England will not be 'the New England theology,' but to it that theology will then be found to have contributed some of its most important principles.

"'Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit.'"

THE PERRENIAL LIFE OF CHRISTIANITY.

An Address by the Rev. J. Herbert Bainton.

[The following article was given by Rev. J. H. Bainton of Colfax, Wash., as the Moderator's Address at the recent meeting of the Congregational Association of Eastern Washington and Northern Idaho, at Sprague, Washington.—Editor.]

George Romanes was, perhaps, Charles Darwin's most illustrious disciple. For a period of 15 years he not only held anti-Christian, but also anti-theistic views. Then came a change. He felt after God and found him, and before his death, was received into full communion by the Church of England. In those intensely interesting notes, which he left behind, he tells us that he took it for granted during his anti-theistic days, that Christianity was played out.

I have no doubt but that that is taken for granted by thousands in our day. They regard Christianity as having expended the superabundant energy of its youth, in its course of the long centuries of its history, and as being now at the point of death, if not already actually dead. Should it chance that they are right then it seems to me that we preachers are of all men the most to be pitied. And there are those who pity us. Even that venerable saint and prince of preachers, Dr. McLaren, of Manchester, England, does. "I am ready" he lately said, "to thank God, when I see the deadness of the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course." But are things as bad as that? I do not think so. The problems are not so formidable, the churches so hopeless, and Christianity so played out, as many would have us believe. My personal conviction, which grows with growing years, is that the life of the holy religion we profess is perennial, that its energy was never so abundant as at present, and that it will ever continue to be, in spite of every new fangled nostrum, the only panacea for our individual and social ills.

1. With a view to proving the correctness of this position let us look at Christianity under some of its

varied aspects. For one thing it presents itself as a system of saving truths. In the face of modern thought can we say that the life of those truths is perennial and capable of resisting every sword thrust whether dealt by the hand of friend or foe? I believe so. Right lately such a thrust has been given, in my judgment, by a friend. A few weeks ago Rev. R. J. Campbell, pastor of the City Temple, London, gave to one of the daily papers an exposition of the New Theology. The animating motive of that Theology seems to be one of instinctive repugnance to the supernatural. In it even God Himself apparently ceases to be supernatural. Mr. Campbell says, "The starting point of the New Theology is belief in the immanence of God and the essential oneness of God and man. There is no real distinction between humanity and Deity. Our being is the same as God's." What does this mean? I take it to mean the identification of God with nature and man. God only comes to a realization of Himself in us and that which is without us. It is doubtful whether He is conceived as above the worlds of men and matter. His transcendence, and, consequently, His supernaturalness, is, consequently, lost. But as precious as is the truth of His immanence, the truth of His transcendence is no less precious. It is true that we need an immanent God, one "nearer than our breathing, closer than hands and feet," if we are to have fellowship with Him. But it is also true that we need a transcendent God, one high and lifted up in righteousness if we are to worship Him; and in neither Nature nor Humanity can such a God as that be found.

In the New Theology sin apparently ceases to be supernatural. Mr. Campbell seems to define sin in terms of self and brother; but the Scriptures define it in terms of self and God. David cried, "Against thee, thee only have I sinned and done this evil in thy sight." He had not sinned against Bathsheba and Uriah, but against his and Bathsheba's and Uriah's God. And so Jesus in his greatest story makes the prodigal say, "I have sinned against Heaven and in thy sight." The sin was not against, but only in the sight of his father. The sin was against his God. And that is what sin always is and consequently, it is always something supernatural. But it appears as though the New Theology thinks of it as merely something between us and our brother. Sin is selfishness. It is that of course, but surely it is something more. Is it not truer to say that it is a wilful defiance of the Holy Father?

In the New Theology Christ and His Atonement also lose their supernatural character. We have Mr. Campbell's statement on these points; but will not refer to them, because we have a New Theology on this side of the water to which I wish to refer. Less than a year ago two books issued from the press, written by Professors Nathaniel Schmidt of Cornell, and George Burman Foster of Chicago, both leading members of the Baptist denomination. These books, like Mr. Campbell's exposition of the New Theology are marked by an instinctive repugnance to the supernatural. According to Professor Schmidt, Jesus was the son of Joseph and Mary, born of ordinary wedlock. Most of his miracles are to be rejected; all in fact which cannot be accounted for on natural grounds. His death was that of a martyr, and from that martyr death there was no resurrection. The other writer declares that all that purports to be "miraculously supernatural must be repudiated."

Now, if we drew from all this a hasty conclusion, we might be led to decide that Christianity as a system of saving truths, is not so perennial as I have claimed. But let us not be hasty. Throughout all the centuries there have been New Theologies, and the shores of the ages are strewn with their wreckage. They had their day and ceased to be. And I believe that this one will, because of its attenuation, if not repudiation, of the supernatural. We shall never consent to attenuate or repudiate the supernatural. There is no good reason why we should. It is not irrational. In one of those "Notes" to which I referred to a moment ago, George Romanes wrote, "The doctrines of the Incarnation and the Trinity seemed to me most absurd in my agnostic days. But now, as a pure agnostic I see in them no rational difficulty at all." "At one time it seemed to me impossible that any proposition, verbally intelligible as such, could be more violently absurd than that of the doctrine of the Incarnation. Now I see that this standpoint is wholly irrational, due only to the blindness of reason itself promoted by purely scientific habits of thought." I agree with George Romanes. These truths are not unreasonable. Without them, however, this world is and our faith in all that is happy and hopeful. They are truths which our human hearts crave, and in that very fact there is a strong presumption of their reality. We have, and shall always cling to them with the tenacity of a snapping turtle to a stick. The truth of the Trinity will be clung to; for the thought of God as a God of love is precious, and without the doctrine of the Trinity we have no sure ground on which to rest it. The truth of the Incarnation will be clung to; for the thought of God stooping in Mary's Son to conquer our sin and lift us up to Himself, will always be precious. The truth of the Resurrection will be clung to; for we all long to shoot the rapids of death, and nothing gives us such assurance of its possibility as the sight of the Saviour's empty tomb. Fear not, then, for Christianity, as a system of saving truths. It is not played out; but is endued with perennial life.

2. Then Christianity presents itself as a humanizing and regenerating power. What it has accomplished along these lines in the past, we all know. Among other things it has elevated the status of woman; raised the standard of personal purity; erected every philanthropic institution the world has ever seen; abolished private war and mitigated the horrors of international war; dealt a death blow at slavery; furthered education; "given new life and range to art and general culture by enlisting them in the service of a great ideal."

This it has done. Is it doing anything similar today? Or is it played out, and its life proved to be not perennial, but existent only for a period? A hundred years ago it looked decrepit enough to Voltaire, and he prophesied its decease within a century. No doubt much that he knew for Christianity has deceased, and we are glad of it; but Christianity itself certainly has not. The very house in which the brilliant Frenchman penned his prediction is said to be used as an emporium of the Bible Society, and to be stocked with the sacred volumes from cellar to ceiling. Voltaire was unhappy in the time of his prophecy. It was not the psychologic moment. The century which was to witness the destruction of Christianity witnessed its resurrection. It was the eve of mod-

(Continued on page 10.)

A MAY CAMPAIGN FOR AN INSTITUTIONAL CHURCH.

Suggestions from many sources have made it appear desirable to press the campaign for funds for the



permanent building of the Green Street (Fourth) Church of San Francisco.

Here is an opportunity to make this the first Institutional Church building in the city. Delay makes the work more difficult. Debt will not be incurred. Parish work has suffered because so much time has been occupied in a year's campaign which so far has brought (including a gift for an organ) about \$9,000.

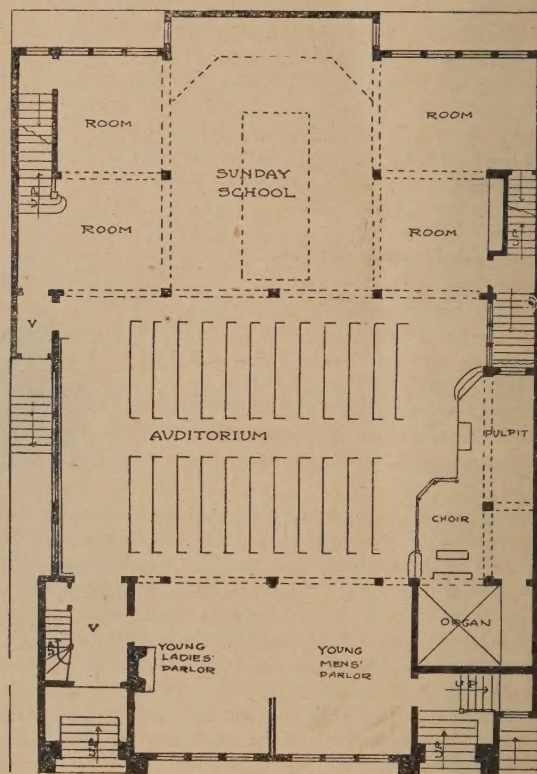
Fifty per cent of the membership became "non-resident" as a result of the fire. But, with sacrifice and cheerfulness, the people have met all bills for running expenses and have determined that their gifts to the Church Boards shall be at least as large as in former years.

Since January 1st in our rude temporary building, 17 persons have been received into membership in the church.

A description of our proposed building and its equipment is here given: **In basement:** (50 by 90) a gymnasium, bowling alley, baths, etc. **Ground floor:** young men's parlor, reading room, etc. Auditorium (with gallery), capacity 250; Sunday-school and social rooms (with gallery). **Galleries:** young woman's parlor, Ladies' Aid room, etc. **Top floor:** a "parsonage apartment." Dormitory rooms for volunteer church workers. **Roof:** a roof-garden and children's play ground.

Illness has prevented Mr. Francis W. Reid, the architect, in finishing the drawing of the church. The church design here shown will be considerably modified to suit surroundings and the work to be accomplished. The building would be "Class A," with a fire wall on sides and back.

Both the pastor and his wife have had training and experience in institutional work in New York City, and a number of the church people are able to give instruction in manual training, voice culture, calisthenics, dress making, etc. There is a strong, con-



MAIN FLOOR PLAN

fident feeling that we can make it "go" if we can secure our building.

Pledges and gifts received during May will probably decide whether the plans must be cut down or their fulfillment postponed indefinitely.

Remittances may be sent through the Congregational Building Society, the Woman's Home Missionary Union, or the San Francisco Church Extension Society, or to Rev. E. L. Walz, 1021 Greenwich St., San Francisco.

First Congregational Church,
Oakland, Cal., April 18th, 1907.

To Whomsoever This Letter May Come:

The members of the COMMITTEE ON RECONSTRUCTION of the San Francisco Churches are familiar with the plans suggested by Rev. E. L. Walz for the erection and maintenance of an Institutional Church on Green Street, San Francisco, to carry on the work which was being so successfully developed by the Fourth Congregational Church at the time of the earthquake and fire. We are acquainted with Mr. and Mrs. Walz and have personal knowledge of their heroism, consecration, unselfishness, and genuine ef-

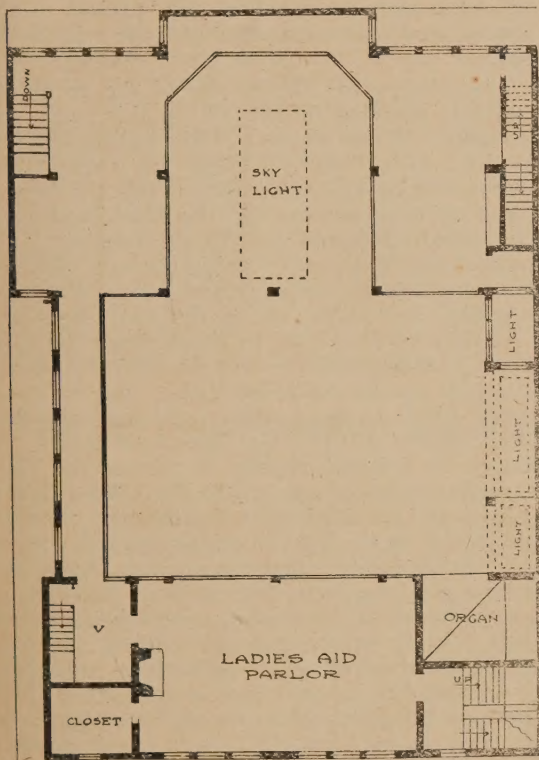
iciency in the work of that parish. We believe that money donated to this work will be wisely and carefully expended in ministry to the higher life of that needy part of the stricken city. We know of no field which should appeal more strongly for assistance at this time than the field Mr. Walz represents and we most heartily commend the enterprise to the generous consideration of all Christian people.

Signed, Chas. R. Brown,
Chairman of Com. on Reconstruction.

I wish to add as President of the California Home Missionary Society, that no one of our Home Missionary Churches is more beloved or its work more highly valued, than is this church of which Mr. Walz is pastor, and the work he and his devoted wife are doing.

Chas. R. Brown,
Pres. of California Home Missionary Society.

For convenience in making pledges this form is printed:



GALLERY FLOOR PLAN

During the month of May, 1907, I pledge to the Building fund of the Green Street (Fourth) Congregational Church of San Francisco the sum of \$.....

Signed.....

Address.....

(The above may be sent through any church or pastor or friend, or direct to Mr. Walz, 1021 Greenwich St., San Francisco.

THE HEALING TOUCH.

"He touched her hand and the fever left her."
O, we need His touch on our fevered hands!
The cool, still touch of the Man of sorrows,
Who knows us and loves us, and understands.

So many a life is one long fever!

A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

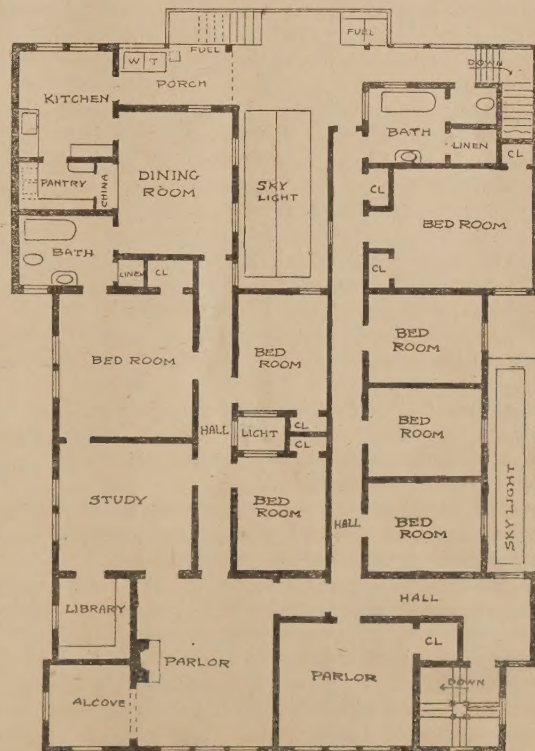
Ah! what if in winning the praise of others
We miss at the last the King's "Well done?"
If our self-sought tasks in the Master's vineyard
Yield "nothing but leaves" at the set of the sun?

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only joy as we seek His pleasure,
There is only rest as we choose His will.

And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did His bidding,
How little it matters what else went by!"

Ah, Lord! Thou knowest us altogether.
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us,
And so we shall minister unto Thee!

—E. G. Cherry.



TOP FLOOR PLAN

For several years the Rev. and Mrs. E. L. Walz have been carrying on a grand work in the Green Street Church (Fourth Congregational) of San Francisco. The Pacific has pleasure in giving to their new plans the space that is given them this week, and in saying that these consecrated workers are deserving large aid. They carry "the healing touch."

THE PERENNIAL LIFE OF CHRISTIANITY.

(Concluded from page 7.)

ern missions. The giant he thought to be dying was only sleeping, and at that very moment was rousing himself and shaking off the lethargy of a thousand years.

And since he has aroused himself what vigorous life he has manifested! Think of some of the herculean tasks the giant has performed. The first Congregational missionaries were sent to the South Seas. Landing on Tahiti it soon became evident to them that Christianity would have need of all her humanizing and regenerating power if the savages they found were to become saints. "Theft, licentiousness and cruelty abounded. If a temple was built its pillars had to rest on the bodies of men and women who had been offered in sacrifice to the deities. If a house was erected the same butchery was perpetrated, that prosperity might attend its occupants. The altars were drenched with human blood. The houses of the people were wretched in the extreme. Neither men nor women had much sense of shame." That was the material those early missionaries found to their hand. Was it not most unlikely? One would imagine that Christianity itself could do nothing with it. But it did. Today Tahiti is Christian, and hundreds of other islands of the Pacific. The savages are becoming saints. Churches and schools are to be seen everywhere; large sums of money are raised for foreign missions, and the sons and grandsons of these former cannibal idolaters enlist under the banner of the cross to carry this humanizing and regenerating power to others.

But history repeats itself. What Christianity has achieved on the South Seas and elsewhere it is achieving today in India, China and Japan. In China, what is described as one of the most wonderful revolutions in the world's history, is at this very time taking place. Here is a summary of some of the most significant events which lately have transpired:

1. The introduction of Western Science in Chinese schools in place of the Chinese classics.
2. Eleven hundred Chinese students sent to study in Japan, and a similar though smaller body sent to America.
3. An Imperial decree issued exhorting parents to refrain from binding their daughters' feet, and declaring that men who wish to hold office must not have wives or daughters with bound feet.
4. An Imperial decree forbidding the use of opium.
5. The Christian Sabbath made an official rest day on business and humanitarian grounds.
6. A "Text-Book on Patriotism," by Yuan Shih Kai, Viceroy of the capital province, the most powerful official, showing the necessity of radical political, intellectual and moral change in China; and a second book by the same author on "Christianity in China," commending the missionaries and quoting with approval the words of Jesus.
7. The establishment in Peking of a paper for Chinese women, edited by a Chinese woman.
8. The decree of Ching-Chi-tung, Viceroy of two provinces, ordering the New Testament to be introduced into all the schools of his province, which have a population of 58,000,000.
9. The return of the Imperial Chinese Commissioners from their tour of investigation in America and Europe, and the immediate promulgation by the

government of a decree promising ultimately to establish a constitution for China.

Does this look as if Christianity were played out? That revolution is its work. For a century the missionaries have been leavening the nation with Christian thinking and living, and now they are beginning to see the fruit of their labors. The bread cast upon the waters is returning after many days.

3. Then again Christianity presents itself to us as a Unifying Influence. Our Master Himself so presented it. It was for that He prayed, "May they all be one as we are one." For a time that prayer was granted; that ideal realized. But it was only for a time. Even an apostle had to write, "I hear that there are divisions among you." Those divisions were in the church. Ours are more serious; they are between the churches. For centuries the Master's prayer and ideal have been forgotten. Christianity has been changed into a disintegrating power. We have emphasized our few points of difference, instead of our many points of oneness; have overlooked the fact that the members of all the churches worship the same God, rejoice in the same Savior, sing praises in the same hymns, and cast an anchor of hope within the same veil.

Has Christianity in the course of the revolving years lost this unifying influence? In this respect is it played out? By no means. This feature of it is being revived in our day. There are amongst us those who are bringing back to our minds the former things, and pointing our eyes to the sun-kissed summit of a united Christendom. In the number I am glad to say, Congregationalists are in the van. We are anxious to suppress our unhappy and unholy divisions, and are willing to do all in our power apart from any serious sacrifice of principle, to break down the middle walls of partition between the churches, which are so detrimental to the Saviour's cause, and so great a stumbling block to the heathen. Already the first steps in the ascent of this ideal have been taken. In this country we are endeavoring to answer the Master's prayer by an act of union with the United Brethren in Christ and the Methodist Protestants. At Chicago, last month, at the Tri-Church Council, the movement was satisfactorily advanced another stage, and there is now good reason to believe that the consummation so devoutly to be wished will be achieved. And when it is, I venture to predict that it will only prove to be the beginning of something infinitely greater. If churches apparently so wide apart as these can come together, surely there should be no great difficulty in bringing together others with which we have always considered ourselves to be in closest alliance. Depend upon it Christianity as a unifying influence is not played out. It will do great things yet. It will change the face of Christendom. Today Christendom looks like our country side in winter. Go where you will nothing is to be seen but the bare fields and barbed wire fences of credal differences, ecclesiastical prejudices, and churchly exclusiveness. But the time is coming when the face of Christendom will resemble the face of the country side in the golden autumn days. The barbed wire fences will all have disappeared, hidden beneath the maturing grain of a common faith, a common hope and a common love. May God hasten the day right speedily.

One word in conclusion. Christianity is not played out and it never will be. But a Christian church may

be. Bjorsterne Bjornson, Norway's aged novelist, says, "As a matter of fact, the churches are played out, and before they can regain their old influence, they must convert themselves." I shall not stop to question the truth of that. All I care for is to ask, Is our church played out? I do not think so, in spite of the fact that there are several ominous things which call for serious consideration. This is a day for earnest self-examination. A short time ago the Home Missionary Society sent out a booklet, written by Rev. Henry H. Kelsey, in which some somber truths are set before us. Here they are in brief:

"1. We have stopped growing. In the decade 1884-1894 our average gain was 125 churches a year. In the decade 1894-1904 we added but 57 per cent. In 1904 our gain was but 2; and in 1905 we added but 3 churches.

"2. We are now not a soul-winning church. In 1905, 41 per cent of our churches did not add a single member on confession.

"3. We are losing our constituency of young people. In 1900 the membership of our Sunday-schools exceeded the membership of our churches by 106,887. In 1905 there were 15,586 less in our Sunday-schools than in our church membership.

"4. During the period in which wealth has increased approximately 50 per cent, we have made no increase in reported benevolent gifts."

These are certainly very gloomy facts, and are sufficient to show us that if we are to regain our old influence, we must convert ourselves. Clearly we need a rebaptism. May it be ours. May the tongues of fire symbolical of the fire of love within the soul, rest upon every head. May we all go to our several fields of labor determined to make the future history of Congregationalism as glorious as its past.

THE SAN DIEGO DISTRICT ASSOCIATION.

W. N. Burr.

"Architecture is the art which so disposes and adorns the edifices raised by man, for whatsoever uses, that the sight of them may contribute to his mental health, power and pleasure."

Ruskin lingered near during the days—April 23-24—that we spent at Ramona, in attendance upon the thirtieth annual meeting of the Congregational Association of the San Diego District, which embraces only the county of San Diego. And where is Ramona? It is an hour and a half by rail from San Diego, and then fourteen dusty miles by stage up a mountain road that runs sometimes through lowland valley and sometimes through upland valley, and sometimes clings to a hillside that is almost a mountain-side. That stage-ride is all of it through Nature-Lover's Paradise, and the "dusty miller" condition of one's hat and coat when at last Ramona is reached is only an incident of the journey, that is soon forgotten. Given, a "four-seated" stage, driving through the mountain country of San Diego in April, and in that stage the President of Pomona College; the pastor of the college church; the Merchant Prince of San Diego, who is on quite as familiar terms with nature as with dry goods and local politics; the wife of the Merchant Prince, whose life is rich with intellectual and spiritual culture;—these and some other folks with kindred tastes, and there is pleasure and profit to be gained that far surpasses any that was ever

furnished by that other "stage" which is sometimes described as "histrionic."

"What did you say is the name of that shrub?" asked the Pastor of the Prince.

And the Merchant gave the botanical name as smoothly as if Latin were his native tongue.

It was when we reached Ramona that the shade of Ruskin appeared. The village is scarcely a village at all, just a little mountain hamlet of perhaps five hundred souls. But right in the center of that little rural community has been erected a church building that would be ideal if it were not real. Describe it? Not I. The Merchant Prince could do it, for he has read his Ruskin more carefully than I have read mine. But the "Seven Lamps" all burn in that structure. Everything harmonizes with everything else. Even the acetylene gas lights burn harmoniously with the "Seven Lamps." Rev. Stanley Ross Fisher, who has been pastor at Ramona not more than a year and a half, I think, found the congregation worshipping in a rude hall, and now he has them housed in the most beautiful country church edifice in the State. I have not seen them all, but I think there is no mistake in that statement.

"How much did it cost?" I asked.

"It is rather hard to determine—so much work, etc., was donated. As near as we can estimate, about \$3,600. The Church Building Society helped us to \$1,000 of it—a \$500 grant, and a \$500 loan."

Now, for the Association meeting that was held for a day and a half in this little mountain village, fourteen miles from a railroad, and in this church building, the sight of which contributed to our "mental (and spiritual) health, power and pleasure."

Rev. E. E. P. Abbott, of the Logan Heights Church, San Diego, was chosen Moderator, and Rev. A. E. Tracy, of Chula Vista, Scribe. The choir of the Ramona church, which is able to hold the music up to the level of the architectural grade of the church building, rendered at the opening of the first session, "How Manifold are Thy Works," from "The Creation." Rev. Mr. Fisher and Mrs. Fisher are both cultured musicians, and know how to develop any latent musical talent that may be slumbering among their people. The Association music was all of it a delight, even to the most fastidious among us.

Of twelve of the churches of the district reporting at this meeting, nine of them reported growth and a very hopeful future outlook.

At the second session, held on Tuesday evening, Rev. A. E. Tracy of Chula Vista, gave the annual sermon. His theme was "Jesus Christ, the Prince of Life," Acts 3:15. The sermon was followed by a tender communion service.

On Wednesday morning Rev. E. E. P. Abbott and President Geo. A. Gates spoke on "The Movement for International Peace." "The church should be the leader in this peace movement," said Mr. Abbott; and then he told the story of "The Christ of the Andes." "War never touches the real issue," said President Gates. "National disputes can better be settled around a table, as Russia and Japan settled some things at Portsmouth."

Rev. C. H. Abernathy, of El Cajon, gave a pleasing review of the life and work of Gypsy Smith. Rev. E. S. Hill, of National City, the youngest man among us, who closed a short pastorate of only forty years at Atlantic City, Iowa, not long ago, and is now be-

ginning another down here in San Diego County, California, which we all hope will be longer than was his first pastorate, gave us "Lessons From a Forty Years' Pastorate." The Association voted to ask The Pacific to print Mr. Hill's paper, and we all hope it may be given this wider reading, even if it must appear in installments. Many serial stories are not one-half so interesting and profitable as Mr. Hill's story. The forenoon session closed with an address on "Systematic Giving," by Rev. A. E. Bradstreet, of Lemon Grove, who has just resigned that charge to take up the work of the Sunday School and Publishing Society in Oregon.

Wednesday afternoon Rev. Clarence T. Brown, of San Diego, spoke on "The Study of Literature as an Aid to the Preacher." "The man who knows the most of life," said he, "will be the most efficient preacher. Literature helps to give a man this understanding of life. One might live neighbor to Adam Bede for twenty years, and meet him familiarly every day, and yet not know Adam Bede as he would by reading 'Adam Bede.'" "The Enrichment of Public Worship" was the theme of an interesting talk by Rev. Stanley Ross Fisher, of Ramona. Mr. Fisher spoke of his great admiration for Phillips Brooks, and cited the case of certain New England towns in which attendance upon the services of the historic Congregational churches was declining, while the Episcopal churches in those places are crowded, especially at the evening service. "Every man has the religious instinct," quoted Mr. Fisher from Sabatier; "but it must be found," he added. The enrichment of public worship, both liturgically and architecturally he considers an aid in reaching and appealing to man's religious instinct. Mr. George W. Marston, of San Diego, spoke on "The Opportunity of the Country Church," which came near to being a talk on the opportunity of the country pastor. "The pastor of these days may not seem to hold quite the place in the community that was given to the minister of a former day, but the country pastor may still be the leader in the social and intellectual life of the community. He should take a deep interest in all affairs of village improvement." And to illustrate his point, Mr. Marston told the story of Balzac's "Country Doctor." The afternoon session closed with a brief paper by Rev. W. N. Burr, on "The Sunday School Superintendent," and an address by Rev. H. P. Case, of the S. S. and P. S., on "The Modern Sunday School."

Wednesday evening was given to the interests of our benevolent societies and educational institutions. Rev. H. H. Wikoff spoke for the C. C. B. S. "The church building," said he, "is to help to remind men of God. The C. C. B. S. has helped fifty churches in Southern California, ten of them in San Diego County, to erect their church buildings." The choir sang a triumphant anthem, "Break Forth into Joy," which closed with the old "Easter Hymn." While the air was still vibrant with the "Hallelujah," Rev. C. T. Brown arose to speak on "The Home Missionary Society." "It is fitting for us to be singing hallelujahs," said he, "for the Congregational Home Missionary Society of Southern California has closed our first year of self-support with all bills paid and a few dollars in the treasury. We aimed at ten thousand dollars for the year, and were not disappointed. Now this amount should be exceeded by at least one thousand dollars in the year to come." Mrs. George W. Marston spoke for the Woman's Missionary Societies,

"Why should women have a separate missionary society? They do have it, just because they are women. Men give and do not take time to try to know to what they are giving. But women want to read about and talk about what they give to." Mrs. Marston then mentioned the missionary work in which the women's societies of Southern California are specially interested just now. "We can't help giving when we know about it," she said. Rev. Henry Kingman, who was down from Claremont, was asked to speak on the work of the American Board. "Since Jesus was among men there has never been such an opportunity for evangelization before the church as now," said he. "These are crisis days. Christianity must grip the very heart of China in the next twenty years, or the day of its redemption which draweth nigh will be pushed afar off. If we will but address ourselves to the evangelizing of the world we cannot drift away from the heart of the gospel." A characteristic address by President Gates on "Pomona College" was listened to with great interest. We are all proud of our college down this way, proud of the high-minded workers it has sent out into all the world, and proud of those it is fitting for useful living and serving.

We sang together the college hymn: "How firm a foundation ye saints of the Lord, Is laid for your faith in his excellent Word," and the thirteenth annual meeting of the Congregational Association of San Diego County was ended.

OREGON LETTER.

By George H. Himes.

Mr. Isaac A. Manning, late of the First Congregational Church of Salem, but now a member of the First Church of Portland, has recently been appointed U. S. Consul to Cartagena, Republic of Columbia, and is preparing for removal to that point at an early date. After the rigorous examination of a large number of applicants for the position, according to the rules and regulations of the Civil Service, in such cases provided, he was the only one who passed a first-class examination. Mr. Manning spent considerable time in Nicaragua several years ago, and then learned to speak the Spanish language fluently. He is a capable and an agreeable gentleman, and in addition to a wide experience in newspaper work, has had a good deal to do with business matters in general. His wife was a Miss Hatch, a granddaughter of Mr. and Mrs. Peter H. Hatch, pioneers of 1842 and 1847, the latter of whom was peculiarly helpful in the work of the First Church of Salem for more than a score of years, and up to the time of her death. Mrs. Hatch was the first regular correspondent to The Pacific from Oregon.

Rev. A. J. Folsom, of Grand Rapids, Michigan, has received the appointment of Superintendent of the Congregational Home Missions in Oregon, subject to the approval of the Executive Committee of the C. H. M. S. Mr. Folsom is thirty-five years old, in the full vigor of manhood, has had four years' experience in the pastorate, besides much special work, and is regarded as an exceptionally strong man by those who know him. For some time past he has been engaged in special work for the Y. M. C. A. at Grand Rapids.

A few weeks ago Rev. Albert W. Monosmith was called to the pastorate of the Corvallis Church.

Portland, April 20, 1907.

Among the Churches.

California.

Los Angeles.—Eight churches have recently been added to the Congregational fellowship in Southern California.

Berkeley, Park.—A call has been given the Rev. F. M. Price, recently engaged in missionary work in Guam. Mr. Price is in the East now arranging for the appearance of his translation of certain portions of the Scriptures in the language of those islanders. It is understood that he will accept the call and enter on the work this month.

Riverside, First, Church.—Rev. Edward F. Goff resigns his pastorate of eleven years, to take effect on June 1st, when he becomes general business manager for Pomona College, Claremont. The Rev. Dr. Warren F. Day, pastor emeritus, First Church, Los Angeles, preached for Mr. Goff on Sunday, the 21st of April and read his resignation. Riverside has recently erected a large and beautiful parsonage in the Mission style.

Campbell.—Reports at the annual meeting showed every department of the church work in good condition. The year closed with a balance in the treasury. Four persons were received to membership at the last communion service, two on confession. A recent Sunday evening service was taken by the Endeavorers. Twelve young people presented the "Story of Joseph's Life," each representing a character. It was an effective and helpful service. Under the auspices of the C. E. Society the Rev. C. R. Brown of Oakland gave recently his famous lecture, "The Greatest Man of the Nineteenth Century."

Woodland.—Last Sunday the Woodland Church extended a call to the Rev. L. W. Winslow who has been in Southern California for several months, coming to that part of the state from Wisconsin where he had been in the pastorate for many years. This call was given on recommendation of persons having acquaintance with Mr. Winslow, or knowledge of his work, and not through the channel of candidating. All this has come about through the article by the Rev. Geo. H. De Kay in The Pacific a few weeks ago. No sooner had the needs of the field, and the outlook, been put before the public than attention was centered on Mr. Winslow with the result herein stated. Mr. De Kay was with the church again last Sunday. He believes that the way opens up now for a good work on the part of the church. Mr. Winslow is a graduate of Beloit College and of Andover Theological Seminary.

Washington.

Seattle.—A council has been called for the installation of the Rev. Dr. F. J. Van Horn as pastor of Plymouth Church on Thursday, May 16th. The Rev. Dr. George C. Adams of San Francisco has been asked to give the sermon. On Wednesday evening the 15th there will be in Plymouth Church a rallying of the ministers and laymen of Puget Sound, under the auspices of the Congregational Club, at which time various subjects of general interest will be considered.

Tacoma.—What is known as the Center Congregational Church was organized in Tacoma on April the 2nd by a duly called council. The Tacoma Congregational Church Extension Society recently arranged with the Rev. O. L. Fowler to take charge of the mission work that had been carried on in the Center street region for some time, with a view to the organization of a church. It was organized



with seventeen charter members and enters on its work with much promise. The Mission was under the direction of the First Church for several years. There are now five Congregational churches in Tacoma. Superintendent Scudder in giving welcome on behalf of the churches of Washington stated that the church was entering a fellowship which would soon number 200 churches.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. A. W. Hare will talk on Evangelism. This will relate to the work and the needs in California.

The report of the Sonoma Association, which met at Guerneville last week, will appear in The Pacific next week. It was a splendid meeting. The Editor had the privilege of attending it and felt that it was good to be there.

Pacific Theological Seminary, the churches, and the Pacific coast in general are to be congratulated upon the decision of Professor C. S. Nash to decline the invitation to Oberlin and to remain at his present post. In efficiency, wisdom, breadth of outlook and sympathy, and in devotion to high tasks, Professor Nash is one of the strongest leaders in Christian work in the West, and his refusal to be drawn away from his work here will be hailed with deep and widespread satisfaction.

We have an excellent report of the recent meeting of the Woman's Home Missionary Union of Central and Northern California. It will be printed next week. Other articles in type before it was received had to be given the preference this week. And yet that report was written early and sent in promptly. But, editors have their difficulties and worries. If any one has a job more difficult than that of getting out such a paper as The Pacific, week after week, under the conditions in which the work from beginning to end is done, we are in a position to give considerable sympathy.

A SECOND WEEK OF OBSERVATIONS.

The second week of my travels found me in San Diego, the beautiful seaport of the extreme Southwest. Here I met Rev. Philip Coombe—well known in Humboldt county and about the Bay. Personal affairs called him thither, but he is the same genial companion as when pastor in San Francisco, and absorbed in erecting that fine church edifice at Richmond. He still finds delight in Congregationalism and is ready to do his part in advancing our denominational interests in California.

San Diego is slowly advancing. In recent years not a few handsome structures have been erected, and some now in process of building will compare favorably with any city on the Coast. On the site of the old Horton House U. S. Grant, Jr. is rearing a \$500,000 hotel, which probably will be open in time for the tourists of next winter, and where they will find a resort pleasing in every particular. The city is growing; its estimated population being now 35,000. Rumor has it that the long desired railroad to Yuma will in the next few years be built—much of the right of way having already been secured—and this once a fact, San Diego looks forward to a rather remarkable development. The topography of this would-be metropolis is excellent for building fine and sightly homes, and its harbor facilities such as to permit of extensive trade. The climate varies but little throughout the year, and the warm sunshine—almost perpetual—is tempered by the gentle breezes from the sea.

Like other centres, San Diego has its attractive excursions. One is to Tia Juana, just over the Mexican line; another out to Lakeside, where a fine auto track invites thousands—unfortunately at times on Sunday; thence to the mountains, where one can find ice and snow in winter and cool stimulating air in the warmer months of the year. Another delightful hour or two may be spent at the Pavilion on the outskirts of the city, near the handsome Normal School, and overlooking the Mission Valley, with the old Mission, dating back to the 18th century, in the distance. And then, too, one may go to La Jolla, somewhat north on the beach. Here, if he is a good Congregationalist, he ought to find Rev. W. N. Burr, just settled as pastor of the Union Church—a delightful brother, who loves The Pacific, and speaks for it on every suitable occasion; who loves the Congregational household of faith, and for nearly twenty years has fought valiantly for the truth in Southern California. We congratulate La Jolla on having such a leader.

Denominational interests having brought me hither, it is not surprising to those knowing the hospitable home of the pastor of the First Church, that its doors were open to me, and my sojourn made delightful by these friends of several years. It was interesting too to see the large Sunday-school, and speak to the morning audience, well nigh filling every seat in the auditorium. The stranger notices a 'phone on the desk, and is told that it connects with the room of one of the "shut-ins," thus enabling her to hear the rich and spiritually elevating sermons of her pastor. All the more attractive is this when you learn the pleasure is made possible through the kindness of a lady in the church, the expense being hers, and doubtless the joy coming therefrom being as great, if not greater, than hers who puts the trumpet to her ears.

But a visit in San Diego would not be complete—to the writer and many others whom he knows—if he could not spend a while with Dr. and Mrs. Abbott at Logan Heights. Only those who know can appreciate what the Sabbath evening meal is with these devoted servants of God. Not long since did they come to this little Second Church, but the ten members have been increased to nearly seventy-five, and the courage which has come is showing itself in a movement for a larger building on the corner lot, quite adequate for a more pretentious house of worship. All men are not so comprehensive in their views as this minister of many years; but he is quite ready to say that had this band in its earliest movements sought aid from the C. C. B. S., and built such a structure as this increase of means would have made possible, no need would now exist for a new plant.

An hour by cars and two by stage over the hills brings the traveler to Ramona, a quiet little village in one of California's beautiful valleys. Thither a goodly number went to attend the San Diego Association. They found a cordial welcome, and one of the prettiest little churches to be seen anywhere. Especially is this true of the interior, finished in fumed oak, with colored windows, and a pulpit almost as churchly as if it were part of an Episcopal edifice, which is due in large measure to Rev. Stanley R. Fisher, a young man not long since from Yale Seminary. Gifted in many ways, he has led this flock, never large, in rearing, with the help of the Building Society, a shelter which must ever be a delight. With such surroundings how could it be otherwise than that the San Diego Association would have one of the most delightful and interesting meetings in all its history. The erudite Abbott was moderator, and the wide-experienced Tracey was scribe. Brown was there and so was Burr; Bradstreet, soon to go to Oregon, and Parker, once a worker in Northern California. Claremont sent Kingman to stir up the pure minds on the line of Foreign Missions, and Gates to enthuse over the greatest college on earth. Perhaps the youngest man was Brother Hill from National City. Having spent 40 years as a minister in Iowa, he came to Redlands to retire. But a year of inactivity was sufficient for him; and so he is busy at National City—some day to be the "leading city of the extreme Southwest." The writer has listened to many papers at different Associations on the coast, but never to one more racy than his on "Forty Years in the Ministry;" never to one with more condensed common sense. All young ministers ought to hear it. And as in these days none of the ministers are old, it would do any of us good to read it, as I hope we may, for the Association requested it for The Pacific.

But I must not say more. Southern California is a beautiful country. Congregationalism is mindful of its opportunity and is pushing forward with enthusiasm and courage. Our churches are growing in numbers and spiritual power, and our ministers are among the finest men to be found under the sun.

Observer.

We regret that it is necessary to omit from The Pacific this week the Home, Quiet Hour and Young People's departments. Since we instituted those departments last August we have learned that they have many appreciative readers.

A SONG OF THE BURDEN-BEARER.

W. N. Burr.

I have just been reading the last Pacific,—the number for April 18. I have gone clean through it, from first page to last; and the last page has brought me once more the uplift that has often come before from the following bit of verse:

The Burden Bearer.

The little sharp vexations,
And the briars that catch and fret
Why not take all to the Helper
Who has never failed us yet?
Tell Him all about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then leaving all our weakness
With the One divinely strong
Forget that we bore the burden
And carry away the song.

—Phillips Brooks.

These tender lines come to many people, no doubt, like cold water to thirsty souls. I have often turned to them in one of my scrap-books where they have had a place for more than twenty years.

But they were not written by Phillips Brooks. Years ago they were first printed in The Sunday School Times, contributed to that paper by Mrs. Margaret E. Sangster. Perhaps your readers will enjoy the entire poem. As originally printed in the Times it is headed "A Song of the Burden-Bearer," and the familiar lines of the old hymn,

I'll drop my burden at His feet
And bear a song away,"

follow the heading, as having suggested the verses:

"Over the narrow foot-path
That led from my lowly door,
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden,
And with tears my eyes were dim;
But I knew I should lose the burden
Could I get a glimpse of Him.

"It was more than I could carry
If I carried it all alone;
And none in my house might share it—
Only One upon the throne.
It came between me and pleasure,
Between my work and me;
But our Lord could understand it,
And His touch could set me free.

"Over the trodden pathway
To the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care.
I had lost the light of the morning
With its shimmer of sun and dew;
But a gracious look of the Master
Would the strength of the morn renew.

"While yet my courage wavered,
And the sky before me blurred
I heard a voice behind me
Saying a tender word.
And I turned to see the brightness
Of heaven upon the road,
And sudden I lost the pressure
Of the weary crushing load.

"Nothing that hour was altered,
I had still the weight of care;

But I bore it now with the gladness
Which comes of answered prayer.
Not a grief the soul can fetter
Nor cloud its vision, when
The dear Lord gives the spirit
To breathe to His will, Amen.

"O friends! if the greater burdens
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?
The little sharp vexations,
And the briars that catch and fret,
Shall we not take them to the Helper
Who has never failed us yet?

"Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song!"

I WILL NEVER LEAVE YOU.

There is only one who can say this. Every human tie is likely to be severed, nor can we assure ourselves of the permanence of any earthly friendships. Those nearest and dearest to us may turn to be our bitterest foes; and those whose friendship remains unbroken may be swept away from our presence and fellowship, and leave us desolate and alone. But He hath said, "I will never leave you nor forsake you." The seal of truth is upon the covenant which He hath made with us. Long as His blood avails; long as His grace abides; long as His mercy endures; long as His omnipresence rules and His omniscience discerns; long as creation is subject to its Maker's sway; long as the stormy wind fulfills His word; long as the thunderbolts sleep within His hand; long as the angels wait to do His will, hearkening to the voice of His command; so long we need not fear; so

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long we will not be abandoned, for He hath said, "I will never leave your nor forsake you."

The sun may grow dim in the heavens; the stars may burn out in the distant skies; heaven and earth may pass away; the sea may vanish from our view; men may fall from their steadfastness, and angels may fail to keep their high estate; but the Lord's promise will not fail; He abides with us, and He will fulfill all His word. With this assurance we may bid adieu to anxiety and fear for the future, and heed that word which says, "Let your conversation be without covetousness, and be content with such things as ye have, for He hath said, I will never leave you or forsake you. So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me."—The Safeguard.

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Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take.
And this I ask for Jesus' sake. Amen.

THE DEMON OF WORRY.

Worry is one of the most fatal of all transgressions. It is a sin against not one organ of the body, but against the body as a whole. It is a demon whose pressure is felt upon the heart, and there is not a capillary in any gland or tissue which does not shrink under the glance of its gloomy eyes. A man who worries is slowly draining the springs of life. He not only stunts himself, but he makes it harder for others to grow and blossom. Depression is a vice, and like all vices it must be dealt with firmly and with vigor.

What is the effect of your presence in your home? Does your look fall like a sunbeam or a shadow across the breakfast-table? Does your conversation lie like a strip of summer sky or a patch of midnight across the family life? Upon what subjects do you speak with largest freedom and keenest relish—your aches and failures, or the

things which are beautiful and fine and high? For your own sake and for the sake of others you ought to bring your soul into a jubilant mood. All Christian virtues grow best under a sky filled with sun, and the man or woman who persists in being gloomy and sour and moody will have his home filled at last with weeds and brambles and briars.—Dr. C. E. Jefferson, in *The World's Christmas Tree*.

"What pity they are scentless,
These gorgeous blossoms red!"
"We'll take them as God gives them,"
A child most sweetly said.

Thus let us ever answer,
Whatever may befall;
We'll take it as God gives it,
And thank Him for it all.

If you are a father testify to your children of salvation, and teach them the way of life.

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